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the shopkeeper before the customer; all the rest are thus pressed to reduce expenses in every possible way, and they all bear down, like a pyramid on its base, upon the workingmen (II. 662-671). At least this would be so if each class of producers did not raise "bulwarks or dikes" against encroachments. Such bulwarks, however, exist in combinations, unions, or legislative monopolies (676-702). The picture is not all dark, after all.

It was, perhaps, natural that writers conscious of having done much for their subject should occasionally write as if no one else had done anything. There is a worse offence than this, however, in notes like that on page 357 of Volume I., where we are told that all economic manuals repeated the statement that unpleasant trades have high wages till the "refreshing originality" of Fleeming Jenkin told the truth about them in 1870. Mill's "Political Economy," perhaps the best known of all economic manuals in this century, contained the correction of the error as early as 1862 (5th ed., II. xiv, § 1). The major prophets as well as the minor should have their due.

J. BONAR.

LONDON.

THE SOCIAL TEACHINGS OF JESUS: An Essay in Christian Sociology.

By Shailer Matthews, A.M., Professor of New Testament History and Interpretation in the University of Chicago. New York: The Macmillan Company, 1897. Pp. 235. Price, \$1.50.

The main effort of Jesus, according to Professor Matthews, was to present ideals, and the present work concerns itself almost exclusively with his conceptions of what society may become and the means and processes through which the desired consummation may be reached. Entrance into a transformed society, "the kingdom of God," is the goal and reward of the individual's endeavor—in the view of Jesus. The "kingdom" is not a mere synonyme for personal holiness or righteousness. It stands for an ideal society or social order. In it the relation of men to God is that of sons, and (therefore) to each other that of brothers. Sonship means not so much descent from as likeness to God,—*i.e.*, practically, moral aspiration and effort; and brotherhood is not "universal brotherhood," in the modern sense, but the brotherhood of the members of the kingdom, of the sons of God.

Professor Matthews contends strongly that the kingdom was not something "post-mortem or post-catastrophic." Jesus did not

occupy "an exclusively eschatological point of view." The kingdom was to be an evolution, or at least the process by which it was to be reached was evolutionary. It is "the natural possibility for man's social capacities and powers." It may be (and was, indeed) established in the midst of the existing social order, though when completed the existing order will pass away. To the latter incident Professor Matthews refers only in passing, and misses thus the secret of the extraordinary power which the Christian gospel first had. Jesus said the kingdom was "at hand." It was this that startled and compelled the attention of men. The purifying and purging were to be done soon. The exact day or hour Jesus did not pretend to know, but the utmost boundary he set was the lifetime of the generation he addressed. Professor Matthews's exposition, in general so excellent, lacks in objectivity at this point. Indeed, little is said of the goal in general,—of the king coming in glory, of the judgment, of the consuming fire for the wicked, of the new order of nature in which marriage (and birth) and death would pass away,—though in Jesus's teaching the goal (at least, in its aspect of the judgment) is almost as prominent as the immediate present and gives an overshadowing awe to the present. Only on almost the last page of the book is the "cataclysm" distinctly recognized. But on the whole, and in many details to which we cannot refer here, the work is a welcome fruit of advanced Christian scholarship. It shows, we may add, discrimination and sense in incidentally dealing with the social agitations of the present day.

WILLIAM M. SALTER.

CHICAGO, ILL.

JEWISH IDEALS, AND OTHER ESSAYS. By Joseph Jacobs. London : David Nutt ; New York : Macmillan & Co. Pp. 242.

A JEWISH STATE. An Attempt at a Modern Solution of the Jewish Question. By Theodore Herzl. London : David Nutt, 1896. Pp. 102.

These two little volumes are written by two Jews, and deal with the Semitic problem in modern Europe from two entirely different points of view. Herzl is of opinion that this problem is insoluble so long as the Jews reside among the Christian populations of the West. He considers that the Jews have lost the power of assimilating with the European races. He also considers that the Jews produce a great number of mediocre intellects who can find no wholesome outlet either upwards or downwards for their energies.